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ASTROLOGI- CAL REVIEW.

Is Man a Free Moral Character?

I suppose the case is still open for an expression of opinion concerning the conclusions on the question, "Is Man a Free Moral Agent," as presented in THE SUNFLOWER of March 1. The mistake most common in consideration of this question is in the confounding of "Free Will," or "Free Agent" and "Free Moral Will," or "Free Moral Agent." You will notice that several of the participants in your Symposium fell into that error of wordology. "Free Agent" means absolute freedom, in the sphere of Divine Agency, but does not mean absolute freedom from divine law, for the word "Agency" implies that the freedom is subject to some superior law already considered in the constitution of the phrase. Free Moral Agent, is a term that belongs wholly to the worldly realm of ideas or customary thought or opinion.

We are destined to follow strictly the laws of the universal necessity as a part of the great whole, hence, as individuals we can in no sense be free but in personalities we are not destined to follow the morals, the customs, or the whims, or the fads of our fellow-mortals, hence we are morally free, or Free Moral Agents.

The Animal functions of our being, which, in Astrology, comes under the power of the moon, and the horoscopic influences upon our sentient forces, are fated by our sentient desires.

Through them we suffer or are made happy according to the harmony which exists between them and our soul desires. The fate line of life is that which we term, "necessaries," or more properly, customary necessities, such as food, drink, dollars, marriage, and popular ideas of civil rights and wrongs, or obedience to superior physical powers. These are actual necessities only to our animal life, and do not belong to the destined spiritual or mental life, nor to the limited thought tendency of man, neither here or hereafter. They belong to the animal line of fate, the lunar and delusive phases of life, they indicate how we shall act in order to conform most agreeably with our worldly environments, regardless of the destined tendency of our soul aspirations, but they do not compel us to be sentimentally in harmony with our environments, for we may by Free Moral Agency rebel against the popular morality, even though we suffer in worldly affairs by so doing. On the destined line of soul aspirations we gain, and this is what Jesus meant when he said, "He that loseth his life" (overcomes fate) "findeth it" (in the soul knowledge of a power from which he is not free.)

Most of us are so hypnotized to the law of fate that we find it a hard matter to distinguish between the spiritual man—the sub-consciousness—and the animal man—the objective consciousness, because we have not yet become wholly enlightened as to our sun-ship, or mastery through the divine law, or over the moon-ship, which governs our animal functions.

In the animal, or sentient sphere of life, we are governed by the invisible laws of fate and in that sphere we are not Free Moral Agents, because through animal fear of animal sufferings, we feel that we must follow the morals, the customs, the whims, the fads of our animal environments. These animal environments are the fixed ideas of the world, held by the majority of what are known as "popular opinions." They are controlled by the animal or sentient

forces, known as hearing, seeing, tasting, smelling, together with the inner senses known as hunger and thirst.

So long as we permit these forces to continue active in us, then we are fated to such impressions as they may separately or unitedly receive. We are morally free to hold one of these under subjection to our will, just as we may hold a horse from running away with us, or we may regulate them to our Civic Customs, or morals, just as we have already done by establishing three meals a day, at stated hours for commercial convenience. The law of destiny compels us to feed our servant (the body) and to rationally provide for the comfort of our common senses, but the law of destiny does not stipulate just how much or how often we shall eat. That is left to the free moral agency or to the fatality of our environments, which we may exercise or ignore according to our choice.

When a man becomes deaf by the law destiny, then he would not be in the enjoyment of his Free Moral Agency, in the field of sound, because he would not be able to discriminate or to choose. In like manner by will power, we may at any time go to the silence and for the time being overcome the animal requirements, until we return again to realization of the animal activities about us.

In going in to the silence, we exercise our Free Moral Agency, because we depart from our environing morality, preferring, or choosing silence, to animal sound, but we would not be exercising absolute freedom, because within our sub-consciousness there would be a spiritual, or soul desire, leading us into the silence for some purpose higher than morality which belongs to the worldly sense of right and wrong, and not to the divine or spiritual sense in which there is no right and wrong, for all is good.

One may forsake the line of fate by wilful independence to the animal activities of the world above us, or to our animal necessities, as did Jesus in fasting, when "led by the spirit"—not by the customary order of his day—into the mountain, or we may say neglected the moral necessities by day dreaming, such as is known as "absent mindedness" in which the spiritual sub-consciousness is more active than the normal objective consciousness.

There is a heaven and a hell, in our thought, on the moral plane of life, but only heaven on the spiritual plane for the moral plane is, of itself, the material side of our thought, or mental conception.

The destined spirit mode of life, uses the flesh or that which is animal or mortal, only as an instrument or medium, along its pathway of eternal life. When one instrument, medium, or form in the flesh has outgrown its usefulness, then the destined sun-ship, or immortal soul secures another instrument or convenience with which to pursue its destined journey, just as a long-distant traveler might use various relays of horses, or different steamboats or railroad trains.

The fate forces of life, belong only to these relays, and are the necessary requirements, or the unnecessary demands of the servants operating the relays.

The spirit man or sub-consciousness as employer of the material or objective consciousness, must provide for these servants, by the law of fate, in accordance with their desires or demands, be they just or unjust. Or, he may rise above the law of fate, so far as it affects him and by a mastery over the servants, he may provide for them merely as he chooses, or feels disposed to do, regardless of their desires.

The destined sphere of spirit life in man, on earth, is governed by the sun in which all thought or word, or logos, is centered.

Towards that destined centre all mankind is traveling whether most mindful of fate or destiny. Into the "bosom" of the Sun, or Son, the gathering of mortals will be, as fast as they rise above the fate line which binds them to earth.

In the finality of solar subjects the earth-heavens will have passed away, that old and fast dying "harlot"—the moon—which "sitteth on many waters," will be no more, long before the finality of solar ruling, its general usefulness being surpassed by electric forces which the destined course of man is fast utilizing to overcome the darkness which at one time fated animal man to the midnight ravages of beasts who reveled in the darkest lines of fate.

Around the sun, the throne of grace, the four and twenty elders—male and female characteristics of the zodiacal circle, biblically known as the "The Children of Israel," "the twelve disciples," or the New Jerusalem," will shout "Hosannas," and the spirit man, the Garden of Eden, will be restored, with the fated animal forces in their proper place subservient to the higher laws of the universe.

PROF. HENRY.

IS THE PROPAGANDA OF SPIRITUALISM PROGRESSING?

If Not Wherein Lies the Power of Resistance.

Verily the philosophy of Spiritualism in its all embracing scope of science, religion and true reform, has anchored in the sea of endeavor, evidently without hope of sighting land whereon to place its feet, to plant the seed of imperishable truth in relation to the true meaning of life, death and intercommunication of the living and so called dead.

It has been contended that Spiritualism in its present aspect is wholly inadequate to favorably impress the world and moreover to establish the incontrovertible fact of intercommunication. All efforts on the part of Spiritualists hitherto, has been to overcome the resisting power on the earth side of life. Whether this resistance is real or imaginary to my mind it is of little significance, after conditions are thoroughly understood and the public aroused to the true state of affairs.

Present conditions on the earth side are a psychological reflex and impress from the spirit side of life, it sways the thought and action of the world. Of this I will speak of later.

That the power of resistance can be entirely overcome on the earth side and intercommunication established I am sure beyond a doubt. No one questions for a moment a catalogued scientific fact once demonstrated and proven to any human mind, proving conclusively that all knowledge rests on human evidence. The knowledge of a future life and the telegraphic communication therewith is a fact, proven beyond a shadow of a doubt. But why is it not common knowledge?

In the book, "Death Its Meaning and Result" we have this marvelous fact recorded. The Author with his co-investigators are the living witnesses to this remarkable achievement. They had wireless telegraphy proven to them long before Marconi thought of it. Messages were received over the common Morse telegraph instrument and Morse characters used.

Perfect orthography, elegant phraseology, marked these communications, one of which attained the length of two thousand words. But a sudden opposition manifested which is probably the most far reaching discovery recorded in the book. Something never heard of be-

fore. A power of resistance on the spirit side of life? Yes, only too true.

Catholicism has for centuries held and controlled an intermediate position in the spirit world with power supreme, and cunning unmatched. Anyone at all familiar with its history cannot gainsay the fact that every truth that ever raised its head was strenuously opposed by it.

It is not at all unreasonable then, that they should selfishly and cunningly guard this truth with jealous eye and oppose every well directed and well meant effort for its establishment among all of earth's children.

They have been, and are now, the custodians of this truth, perfectly familiar with it, its privileges must only be enjoyed by them.

Spiritualism, as it is, is but the dross, the chaff, the crumbs that fall from the table, a censored medium, mediumship is the best it can get.

Spiritualists these are the conditions that confront you, you have it in your power to stimulate the thought of emancipation. Acquaint yourself with these facts, arouse public opinion, and public opinion once aroused is omnipotent.

The world made familiar with the fact that the greatest boon to mankind is being withheld for selfish purposes and power—Catholicism will have to recede from its position. There never has been but one concerted effort in the spirit world to overcome this opposing influence, so powerful was their action that Catholicism was compelled to show its hand and a remarkable conflict has been the result.

Although strenuously opposed in the preparation thereof these occurrences are recorded in the book—"Death", etc.

It is the beacon light of the coming century, a thought moulder, an epistle of truth, an imperishable gem in the literary world.

You will do well to read its scintillating pages, become acquainted with the greatest truth of modern times—basking, as it were, in the sunlight of true knowledge, from pure motives, unpolluted by ecclesiastical poison.

J. S. KRAMER.

VIBRATIONS.

A prayer tonight is wafted
Across the sea of space,
So many thoughts I breathe, dear,
Words never interlace;
Yet something whispers to me,
"You feel them, never fear,"
I could not group their harmonies
In words, e'en were you're near.

You cannot help the knowing,
Time doeth all things best,
So if you stop a moment—
So often (will you rest)
And catch the sweetest music
The soul of holy love.
Listen! Do you not hear it?
God grants it from above.

I struggled to resist it,
(Love is mother of pain)—
Now it has come, its welcome
Its fullness to attain
To grow with sweetest tendrils
Entwining the ascension
Of the inner-soul's repose—
And holy concentration.

You think I ask more than you do;
Yet what do you betray?
Your demands are just as many
Tho' unconsciously they stray.
I only ask for true love;
(The harmony I feel):
There is a pure, clear spring, dear,
Your soul, do you reveal.

If our love is cemented
By loving angel hands,
Then it will be eternal
And held with holy bands.
If you do not give me all
I do not want a part,
You must love me the best on earth
I want the inner heart.

—JUNE HOFFE.

ECHOES FROM ENGLAND.

By Alfred Kitson, Sec. B. S. L. U.

Dear SUNFLOWER: Once more I essay to pen you a few lines concerning the Lyceum movement in particular, and the Cause in general here, in England, feeling sure that those of your readers who are interested in the Lyceum work and the Young People's Union will be pleased to peruse the same. I would like to see more of their doings recorded in your papers, for although the broad Atlantic rolls between us there is a cord of magnetic sympathy that binds our hopes and aspirations together and causes our hearts to warm towards each other, thus prophesying the Brotherhood of Man and the Fatherhood of God.

It is of no small moment where our children go on the Sunday. In my opinion those parents who send their children to orthodox schools to be taught—well, that which we know is not true, should refrain from singing such hymns as, "Hand in hand with the angels," until they make up their minds not to leave their children behind. Suffer little children to walk with them for of such is the kingdom of heaven. Are they of so little consequence that they can be left to care for themselves? Is their future welfare in all that affects their moral and spiritual natures of no importance to their parental hearts? Have they no desire to save them from the keen disappointment consequent on being wrongly taught concerning the hereafter? Surely this indifference to the needs of the children arises more through want of a little serious thought than heart love for, or sympathy with, the children. Consider, you who are parents, the importance of your trust. The soil is your own; let it not want cultivation. "The seed that thou sowest that also shalt thou reap."

Then, again, the future of Spiritualism depends largely on how we educate the children. Feed them on the dry husks of orthodoxy, and their mental conceptions and attitude will partake of the same unsatisfactory nature; but feed them on the grains of spiritual verities and rich grains will grow and fruitful harvest yield.

The Children's Progressive Lyceum movement here continues to make satisfactory headway. A few more years and all societies of any standing will have their Lyceums as a part of their work and mission to humanity. Out of the thirty-three Societies affiliated with the Yorkshire Spiritualists' Union, twenty-four of them have Lyceums attached. While of the fifty-three Societies affiliated with the Spiritualists' National Union, forty-seven have Lyceums. Some of these Societies are affiliated with both Unions, but even the combined figures do not represent the number of Lyceums which totals to 140, most of which are affiliated with The British Spiritualists' Lyceum Union.

The Lyceum union has lately issued a Four-fold Pledge Book against intoxicants, tobacco, gambling and swearing—all of them are insidious vices, which we desire to save our children from contracting, and win those away from them who have become addicted to them.

There are danger posts to warn cyclists of dangerous hills, and the skater of thin ice, why not erect danger signals along life's pathway to warn the young way-farer of the danger that will beset him on the way? Some temperaments are more easily influenced to enter the path that lead to ruin, and the loss of self-respect. These should have our special care, and should be fortified with a pledge to lean upon until they have

(Continued on Page 8.)

My Friend The Psychic

BY ARTHUR F. MILTON,

AUTHOR OF

"In Higher Realms," "Psychometric Dictionary," Etc.

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CHAPTER I.

MY INTRODUCTION TO THE PSYCHIC.

My study of soul-science began with the advent of an accidental meeting with a stranger in a public park.

He was a man whose age was difficult to determine. By his easy movements and grace one would judge him to be a young man not twenty-five or thirty. By his silver-white hair, double that age. His expression of countenance varied with time and circumstances. When dull he looked older than he really was; when bright or animated, younger.

I doffed him "the psychic" because he was of extremely sensitive development, besides being a man of experience, culture and some degree of learning, thus an interesting subject at all times, and I may well say, under all circumstances.

He seemed too, to be able to endure my society for any length of time, which, he said, he could not do with many. Most people tired him, exhausted his vitality and only few appreciated him as I did. Being somewhat of a sensitive myself I could understand him and consequently was a good pupil. That may have been a prime reason for his patience, though he said I inspired him to talk. Be it as it may, his talk was both interesting and instructive, and I propose to give it to those who care to read it.

To begin I must state that he was the individual, who first introduced me to my soul—proved to me by the pure effects of logic that I had such an entity or force-centre. I said we met by accident—apparently so—and talked of the weather, of course—the introductory subject for all strangers under such circumstances.

The exchange of influence being mutually agreeable the conversation led from ordinary facts to a philosophical turn in the tide of our thoughts.

Reaching a period, where I spoke of suddenly being reminded of something forgotten, my friend asked me where I had been reminded—emphasizing "where."

It stalled me for a moment, but as I could not deny having felt it in my heart I acknowledged the fact with a sort of blind innocence.

"Have you any brain matter in your heart that it should be thus able to keep a record of forgotten things for you?" he then asked.

"That never occurred to me, but I don't think any has ever been found by dissection," I replied.

"Then what power do you attribute this heart's intelligence to?"

"Never gave it a thought, but, perhaps—no—I give it up!"

"Do you believe we have a soul?"

"Hold on, your first question is disturbing enough. Why did you ask it?"

"To call your attention to the fact that without brain-matter the creation of thought is impossible, yet the heart thinks without it. What makes it conscious?"

"Perhaps—no again—why, I don't know!"

"That consciousness is the best proof that we have a soul—an intelligence within that reasons, stores thought, has memory, doubts, loves, makes us fear to do wrong, guides us, wills and inspires us to speak wiser than we know. Have you ever viewed it in that light?"

"Never, but I see it now!"

"Then you have found your soul!"

It was a fact. I never doubted it any more, and from that hour I was a changed man. It revolutionized my entire method of reasoning and doing. I have been convinced by the sheer power of logic. The real proofs followed this introduction.

A PEERLESS PROPHET.

To the Editor: In discussing the religious question a writer says: "Humanity will follow in the footsteps of the Christ as ardently as it has already subdued and overrun the earth."

The "writer" is mistaken—the adherents of Buddha very much outnumber the followers of Christ. The important consideration is to raise the standard of morals—to make humanity wiser and better.

The following blindly in the footsteps of the Christ is not in accord with his teachings—he said his followers would do still greater works. The turning of water into wine, as was reported to have been done at Cana, was not a wise and commendable act, and those who insist that the Nazarene was the highest type of all ages are grossly ignorant or blinded by prejudice. The nation expends \$1,000,000,000 annually in intoxicating beverages, and the wreckage and ruin resulting from its use is appalling; and the record of the Son-of-Man on the drink question is not commendable. As a great religious reformer prohibited intoxicating beverages several hundred years before the birth of Christ, and his creed embraces the Jewish commandments, which the Son-of-Man declared would save, it is evident that there is a greater, grander teacher than

the Judean carpenter, and his name is Buddha. As indicating the character of that faith, which greatly exceeds in number of adherents and any other religion, the divine story states that after measureless striving and self-purification, Buddha had gained the right to enter Nirvana, but with compassion filling his heart, he put his merited reward aside and resolved to remain without to teach and to help until every child of earth should have become his disciple, and until every disciple should enter Nirvana before him.

The "Great Apostle to the Gentiles" does not compare favorably with the so-called Pagan-Buddha. Nor to the dictum of that grand address of the Vivekananda, the Hindu orator, whose eloquent address was delivered in this country several months ago. He said: "Lord, if it be thy will, I will go to a hundred hells, but grant me this, that I may love Thee without the hope of reward—unselfish love for love's sake. I cannot trade in love." That broad-minded scholar—the Wendell Phillips of today, Jenkin Lloyd Jones, Editor of *Unity*, in his introduction to his book, giving a compend of the addresses at the Parliament of Religions, said: "To borrow a World's Fair phrase, the so-called 'Pagans' made the best exhibit."

Be good, noble, generous, joyous and free. This is life, love, empire and immortality.

QUAKER.

After that I sought my instructor whenever time and circumstances permitted, and often met him as my opening words indicate.

I had accustomed myself to ask no questions beyond the common-place, but to let him lead, according to how he "felt moved" as he termed it. He said it was the soul's way; and if we permitted that to introduce a subject, the best result would accrue.

So on another of these occasions when we met, I said nothing, but awaited his impulse to speak or introduce the subject for conversation, discussion or passive attention, as the case warranted.

But hardly was he seated beside me when a stranger passed.

My friend, the psychic, viewed him, as I thought, very impassively; but his impassiveness generally admitted something beyond the effects seen by others. I suppose it was the "soul's way" of reaching bottom facts or causes.

When the stranger had passed my friend remarked, "That is a Mormon!"

"Ah—I don't suppose you reconcile that cult with your philosophy," I replied knowing him to be a great advocate of spiritual culture versus the material.

"It is not a matter of conciliation," he said, "but a matter of temperament. Religion is not based on belief as many think, but on feeling. Belief is evolved out of temperament, or sensation. Most people are born to their religion and adopt that which touches nearest to their heart or soul-consciousness—the latter establishes their temperament or sense-consciousness—their feelings. Belief is simply a constitutional policy, needed for discipline and to make converts of such who live on the exterior exclusively in the brain and not in the heart. But conversions seldom extend beyond the time that an individual reaches this soul-consciousness. With it they experience a "change of heart." That becomes their natural religion until they reach self-consciousness—a self-assertiveness that reasons for itself, uninfluenced by the control of others. It is a somewhat dangerous passage in a man's existence, for many stumble on the rocks of prejudice, stubbornness and conceit in the transition, but experience teaches until these evils have been overcome. This means that soul-consciousness has reached a higher vibration for a spiritual than a material effect, and our sense-consciousness partakes of the same effect—our feelings have taken a higher range. Religion being based on feeling it shapes itself accordingly. Those who do not possess the philosophic reasoning remain passive until touched by one who does—who can make their condition or spiritual wants known to them. Such conversions are absolute, for one who has reached a condition freed from his own brain-control, can no more be converted by a constitutional policy. Only logic can reach him, and logic is synonymous with truth. A sensualist may argue logically from his standpoint, but it will only touch a sensualist, because he wants to be. But sensualism is not reason as qualified by the soul. It is simply a lower order of intelligence—a medium between animal and human—and not spiritual, or as man is destined to be—in fact should be at the age of manhood or that period where the first half of his physical life ends. Even if he has not reached true spirituality at this stage, he often has a great deal of materiality to slough off in order to bring the "balance" of soul vibration in favor of the spiritual, for it needs a surplus of soul-vibration over the material to bring man in accord with spiritual nature or his future abode. With this surplus lacking he will be earthbound, therefore not a freed spirit. I would call this being in the positive condition. If not absolutely, he should be relatively in this condition at thirty-five—that is having a mind-force or sufficient self-control to dominate his passions. With such a positivity he can overrule the demands or cravings of his lower nature and neutralize their force or influence by soul-reasoning—abnegation. Being absolutely in the positive means to have all his animal forces neutralized for a spiritual effect. In that state he can be, "weighed in the balance" and found not wanting. At least, such is the philosophy of our re-

quirements as given to me by my soul, when I permit it to revel in meditation or discourse to my outer self without interrupting it by queries, doubts or preconceived notions acquired by education or otherwise. I believe it to be true, because under the same conditions I have been informed of the evil designs of fellow mortals and told what was going to happen to them in the course of events. The latter proved true, why should not the former be? A man's own soul is his best friend if he treats it right, and right treatment lies in the conditions he furnishes for its manifestation, which is simply to be temperate in all things and exercise justice in all we do. It is the simplest form of religion, but a very effective one. A Mormon, like others, may be honest in his belief, but until reason dominates feelings in religious matters, a man will never know his own soul—will never become a freed spirit.

CHAPTER II.

I BECAME ACQUAINTED WITH MY SOUL.

My friend, the psychic, left me, after he had delivered the dissertation recorded in the foregoing chapter, and I remained to think it over.

I wondered what my feelings were, concerning religious matters. I had had none prior to an introduction to my soul; nor had I any, beyond a desire for more light on spiritual matters, since. Perhaps desire is feeling. If so, my religious status was established in this desire, but how was it to be classed? To what denomination did I belong? I was not a Free-thinker in the accepted term, for they did not permit any free thinking, unless it was opposed to something spiritual or religious. I was an advocate of free thought so far as it was beneficial and instructive to humanity, but objected to a one-sided principle in it. I favored a broad liberality on all topics that conveyed a moral, but I had also met some very illiberal Liberalists, and feared circumscription in that quarter. So I concluded that I was nothing; and as nothing could not be bounded, I remained so, a free soul accordingly. In that conclusion I felt resigned and went home a happy man.

But I did not remain happy very long for shortly after I reached my bachelor quarters I experienced a sadness over come me. I could not account for it on any hypothesis of my own creation, as I had committed no wrong to be regretted, nor knew of any event of recent occurrence that the soul might be endeavoring to bring back to my mind.

I then wondered whether my nothingness had something to do with it—my isolation—and that some sort of alliance was necessary to make happiness a lasting effect. It is true, I had no one to whom I felt particularly attracted, but I had always preferred my own to uncongenial association, and never felt lonely or sad in consequence. But just as I had reached a sort of a ripple beyond my otherwise tranquil condition of mind or soul, comes this unlooked-for sadness, which I could not shake off. Was it a reaction of the happy movement I had had? If the much-appraised soul-happiness embraced such reserve movements in its operations I imagined I would rather decline its nearer acquaintance. My friend, the psychic, had spoken to me of happiness as a sort of soul-joy that could not be purchased, but which had to be inherited or evolved from the interior; and that it could not be understood until experienced from that region.

Well, that is what I sensed the moment after I had come to the conclusion that I was nothing. But why this sadness after so short a period of enjoying it? Was my sense-consciousness not accustomed to the inspection of genuine love into it? I had known hard sinners to be moved to tears by the sympathy of others. My friend, the psychic, explained the tears under such circumstances as an effect of a positive soul vibration touching its antithetical—a negative—love pouring in upon selfishness or hatred creating an emotion that runs to tears as a positive and negative cloud brings rain, or water upon a hot stove generating steam.

(To be continued)

Dunkirk, Allegheny Valley and Pittsburg R. R.

(Central Standard Time.)

No. 3 No. 1	STATIONS.	No. 2 No. 4
Daily, Sun.		Daily, Sun.
GOING SOUTH.		GOING NORTH.
P. M. A. M.		P. M. A. M.
3:10 7:04	Allegheny	7:54 1:48
3:23 7:08	Allegheny	7:47 1:42
3:42 7:34	Lilly Dale	7:40 1:36
3:46 7:39	Cassadaga	7:33 1:30
3:53 7:46	Moons	7:26 1:24
4:03 7:54	Sinclairville	7:19 1:18
4:10 8:03	Gerry	7:12 1:12
4:20 8:13	Falconer, Jamestown	7:05 1:06
4:25 8:19	Electric Cars	6:58 1:00
4:35 8:29	Falconer, J. L.	6:51 1:00
4:50 8:44	Warren	6:44 1:00
5:30 9:25	Irvineville	6:37 1:00
6:30 10:25	Allegheny	6:30 1:00

Train No. 6, Sunday only, leaves Allegheny 5:40 a. m., Falconer J. L., 7:41; Lilly Dale, 8:23; Fredonia, 8:42; arrives at Dunkirk, 8:50.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

KEEP OUT OF THE PAST.

Keep out of the past, for its highways
Are dark with malaria gloom;
Its gardens are sere and its forests are drear,
And everywhere moulders a tomb.

Who seeks to regain its lost pleasures
Finds only a rose turned to dust,
And its storehouse of wonderful treasures
Is covered and coated with rust.

Keep out of the past. It is haunted;
He who in its avenues gropes
Shall find there the ghost of a joy prized the
most
And a skeleton form of dead hopes.

In place of its beautiful rivers
Are ponds that are stagnant with slime;
And graves gleaming bright in a phosphoric
light
Hide dreams that were slain in their prime.

Keep out of the past. It is lonely,
And barren and bleak to the view;
Its fires have grown cold, and its stories are
old—
Turn, turn to the present—the new.

Today leads you up to the hilltops
That are kissed by the radiant sun.
Today shows no tomb, life's hopes are in
bloom.
And today holds a prize to be won.
ELLA WHEELER WILCOX.

CORNER ON AIR.

Strange is it not, that the very things at our command, irrespective of our station in life, are neglected most, while means, obtained with more difficulty, are wasted to a degree. In looking around us we find every commodity of life "cornered." Even the water we use has to be paid for. Yet, with all that we use no economy, but are ever squandering the very things requiring great effort and labor to obtain. Still there is one thing left to be "cornered" and that is the air we breathe. It is still at our command, we may have it free, and yet it is the only thing we are very stingy about, and will not partake of its life-giving, health-preserving substance freely, although we know that attentive breathing is the means whereby the purification of the blood is insured.

It is generally understood that man may live without food and drink for several days, but he cannot live without air many minutes. Breath is life, as breath not only aids the purification process, but insures the circulation as well, and how terribly neglectful and "stingy" we are about our breathing. Should we continue in our neglect to adopt means whereby we might develop our brain functions in accordance to the requirements of the time, it won't be very long until we shall see people walking down the street with an "airometer" attached to their faces. Won't they breathe for their lives then? But that is not all. Should you fail to pay your "air" tax when the tax collector comes around, he will simply turn off the air supply and — you will know the rest.

—The Sun-Worshiper.

STRENGTH IN RIGHT LIVING.

To accumulate vitality our food must contain all the chemical elements which we need. Nitrates, for muscle building; carbons for heat and energy production; fats and phosphates and other mineral salts for the sustenance of brain and nerve force. None must be permanently omitted. If we exclude organic phosphorus from the food of a man of mighty intellect he will be reduced to a stage bordering on idiocy. We obtain this phosphorus in cheese, milk, whole-wheat bread, oatmeal, peas, beans, apples and bananas.

Other elements are also necessary, and our diet must contain the whole fourteen from which the body is constructed. This fact suggests making our diet as varied as possible. Nature assimilates the necessary elements if opportunity is given her.

To store vitality we must live by method. Nature's greatest gift is not to be obtained haphazard and without thought and effort. We must eat wisely, and breathe wisely, and live wisely.

The habit of deep breathing, like the habit of living much in the open air, yields important results. The atmosphere consists of oxygen and nitrogen—the very elements of which our bodies are chiefly constructed. Life and vigor can be inhaled, but few have learned the art.

The habit of cheerfulness tends to promote the assimilation of food which

vitalizes — and thus it favors longevity.

Exercise is needful to make the life currents pulsate through our veins and tissues. Without it our organs do not get properly nourished and rebuilt; stiffness and atrophy set in. Every organ must be used to secured complete development and health.

Food which is likely to contain disease germs and decomposing bioplasts must be eschewed, and worry and care must be banished as far as possible from our lives.

Vitalized atmosphere must be avoided — as well as all unwise and excessive expenditure of nerve force; these things deplete the storage battery of human electricity and lessen its voltage.

The human race will master the secret of this accumulation of life force, for it is one of those higher things to which mankind is slowly rising upon the stepping stones of past mistakes and painful experience. Let us keep abreast of the times and win our way to life more abundant.

—Sidney H. Beard, in the Reasoner.

NEVER WAIT FOR THE CROWD.

The man who does things, who brings about results, who feels within himself the power of achievement, and is determined to make himself known in the world, never waits to see what the crowd is going to do. He does not ask advice of everybody he knows, or wait for precedent. He lays out his own plans, thinks his own thoughts, directs his own energies. He does not complain because obstacles appear in his path; and, when he comes to them, he goes through them, not over them or around them. He never whines or grumbles; he simply keeps to his task and works in a vigorous, manly way. He goes about everything he undertakes with a determination that insures victory. It takes courage and originality to step out from the crowd and act independently — to jump into deep water, as it were, and swim or sink. The man who acts boldly wins the confidence of the world.

—Success.

POISE IN ACTION, AND STATIC EXPRESSION.

Be reposeful. Cultivate poise in all you do. The whole cosmos offers you this instruction.

When you act do so as though it were a finality, and not as though you were intending to indefinitely continue it. When it is done, dismiss the mental effort that accomplishes it. Then for the next act call into requisition just enough power for its need.

The habitual lack of poise comes from unnecessary tension of the mind; from keeping the consciousness on the alert when there is no call for it. The result is that the habit is not only fostered as a state of the normal mind, but it affects the deeper being and moulds the state of the subliminal mind, whence it is ever seeking expression. The first effect is an unnatural and usually an unconscious tension of the muscles, which prompts to irrational, nervous and unnecessary movements. Action, when it comes, is overcharged with effort, and there is no nice and exact adjustment of the same which makes perfect expression. This tension becomes a fixed habit, a "fixed idea" of the subliminal self. It exhausts the energies, and vital depletion is the result.

Practice relaxation at stated times but do not neglect to extend poise into all action. This mistake is often made; one sets aside a certain half-hour for the meditation or relaxation, and takes no thought for the remaining waking hours.

Adjust yourself to this law of expression. Use only enough power to accomplish the end. When the thought or act is finished let it be a finality. Dismiss it and repose in its sufficiency.

Until you have learned this you cannot always command true rest. Sleep alone cannot confer it, because the subliminal self does not sleep, and when you have fastened these habits upon it, they continue even in sleep. When this relaxation and habitual poise are learned, rest is attainable at any time, and without sleep. You will add to your attainment by cultivating this.

—Realization.

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

The first thing people will want to know is the plans for the coming season.

The June Picnic will be held as usual, but will be one week later than last year, being June 13, 14 and 15. The speakers for the occasion are expected to be Mrs. Carrie E. S. Twing, Lyman Howe and Moses Hull.

Camp will open July 11 and close August 24. Among the speakers arranged for are: Carrie Twing, Moses Hull, Lizzie Harlow, Cora L. V. Richmond, F. A. Wiggin, Lyman C. Howe, H. D. Barrett, B. F. Austin, J. Clegg Wright, Prof. Lockwood, Hon. John J. Lentz, W. J. Colville and Rev. Anna Shaw will probably be among those engaged.

The music will be by the Northwestern Band.

Arrangements for the Grand Hotel have not yet been completed but it is probable that the Association will hire a manager and conduct the hotel themselves.

The popcorn privilege has been given to M. F. LeRoy. Other privileges will be about as usual.

C. V. Wildrick will run the White Restaurant and also the bakery.

Messrs Whiteman & Waldin, of Jamestown, were looking up Bennett's store with the view of placing a stock of groceries in it.

ARRIVALS.

A number of summer residents are arriving for the season. Among them are Mr. S. J. Richardson, Mrs. Densmore, Madame Vignier and daughter Elizabeth, J. B. Green, Mrs. May Coville, Mr. and Mrs. Lee Morse, Mrs. Nellie Warren and Mrs. Mary Todd.

Mrs. Manton has taken possession of the Bonesteel Cottage on First Avenue. Mr. and Mrs. George Gens will soon occupy the Scheu Cottage, corner Cleveland and First Avenue.

VISITORS.

Among recent visitors to camp were Mr. D. B. Merritt, A. Gaston, F. G. Neelin, Mr. and Mrs. M. R. Rouse, A. B. Gaston, Mrs. Gertie Wilcox and three daughters, Miss Donahue, Kate O. Peate, Mr. and Mrs. Truman Allen and Miss Lila Allen, Mrs. Parkess, Lottie Smith, Mrs. Jennie Dye, J. C. Scheu, Earnest Cawcroft, L. C. Harris, Dana Richards and Mrs. Evalene Spencer.

MISCELLANEOUS.

Mrs. Nellie Warren has returned and will be pleased to answer inquiries regarding cottages. Send a stamp for reply.

C. D. Griswold has his photograph gallery nearly ready for business.

Card parties will be held in Library Hall every Saturday evening.

Mayflowers have been gathered in this vicinity the past week. The woods will soon be full of flowers.

A. Gaston was taken suddenly sick Friday evening the 28 and is still confined to his bed. His trouble is in the stomach and affects the heart.

Elias Richards has gone to Mexico to take charge of a tannery.

Mrs. Pettengill is expected to return early in April. She will make quite extensive improvements in and about the Leolyn and will make her already fine hotel so that it will equal any summer resort in the country.

C. M. Carroll has gone to Kentucky on business.

ANNIVERSARY.

Anniversary exercises are always held at Lily Dale. The exercises this year took the form of a dance Friday evening, a social consisting of a short program of music and recitations with card playing and a maple sugar eat, Saturday evening, and an address by Mrs. Clara Watson Sunday afternoon. All the events were complete successes and Mrs. Watson's address was particularly so. A number of people from the surrounding country attended the Sunday meeting in Library Hall.

DID SHE WIN THE BET?

A little flower bloomed on a hill
A maiden wandered there one day
Of sap she'd had an ample fill;
It must have gone to her head — say,
For things looked double to her eyes,
And she told awful, awful lies
To win a foolish little bet,
And wishes she'd won the candy yet.
She win the bet? well I guess "nit"
She'll have to invent some lie that'll fit.
Toad stools don't count as flowers you see,
And one is one, not two, or three.

P. M.

One may be one, not two, or three,
Just the same she got the candy.

A. E.

Greenbacker Logic.



I have had a number of experiences since I wrote last and I think a little explanation of my position will be beneficial, both to me and to my readers.

Some people think I am a walking encyclopedia. Well, I am — nearly — but I have received some questions recently that have staggered even me.

One very nice lady wrote as follows: "Please send me a sample copy of THE SUNFLOWER and a pk (I don't know whether this is a peck or a package) of sunflower seeds. Also give me your system of diet. I am troubled with catarrh of the head, throat and stomach and have piles. Oh, do give me a remedy for piles."

Now I feel for this lady, but I think she ought to have written that series of questions on something besides a postal card and have enclosed a stamp for reply. But as she sent it in good faith I replied: "I am not able to send you any sunflower seeds, as we never let the sunflower we raise go to seed. It is said to stop its blossoming. Try James Vick's Sons, Rochester, N. Y. My system of diet is to eat anything I want. If it does not agree with my digestive apparatus, I take cascara. As I am not a practicing physician, I can not prescribe for your catarrh and piles. They must both be exceedingly unpleasant."

§ § §

Another friend wants to start in business as a clairvoyant and wants some advice about how to start and how to get out his printed matter. He wants it cheap and wants to know if I do not think that "professor" is a better title for a clairvoyant than "doctor."

That depends whether he intends to cover the whole earth or if he is going to be satisfied with a fair slice of it. I would advise him in the first place to start in with the idea that there are other frogs in the pond and that he has got to do something besides swing a title. Titles, to be worth anything must have something back of them. Today titles are mighty cheap. I see that they gave Prince Henry a title of L. D. I wonder if it included the knowledge that he ought to have to maintain it?

If you are going to start in for a clairvoyant, the first thing you want to do is to go into training to be a gentleman—if you are not one already, then look up some legally organized institution of learning that graduates clairvoyants with a title of either doctor or professor, and when you have a legal right to use the title, use it. Until then be plain "mister" and see that you act in a way that will show you are entitled to that. No, don't use any charms. That is "fakeance," not clairvoyance. Follow these instructions and then if you have good clairvoyant powers you will do fairly well.

§ § §

Right here I want to say a word for myself. I am ready to give all the information possible, but I do want it to be moderated a little. So I have arranged a scale of prices. When you write to me to answer any simple question, send ten cents and a two cent stamp. I will use the stamp to answer your question by mail if I think it ought to be done that way and the ten cents I will put in a fund to buy me a new suit of clothes for campmeeting which is coming on soon.

For letters of from four to six pages, send \$1 in addition to the above, and for over 16 pages, send \$5 additional. One letter I got last week contained thirty-eight pages. I have not had time to read it yet. The extra price is to pay for reading the long letters. Ten cents is all it is worth to answer the questions.

§ § §

I got a letter from my friend Mrs. Cadwallader a few days ago. She spoke of my old friend Captain Gould. It is just as she says: "As soon as we are where we cannot work, we are forgotten. He worked all his life for Spiritualism, and one paper gave him a six line notice at his death." Josh Billings said that if you wanted to know how little consequence you were in the world, to "take a cambric needle, go down to a mill pond, stick it into the water and then pull it out and look for the hole." Too many of the world's people make this true.

§ § §

"How can I expand my chest?" is one of the inquiries.

Different people do it differently. Some try gymnastic exercises, while some of the gentler sex use an ingenious kind of a net work that ties on with a string. It is claimed that both of these plans have their good effects, and they correspond with the ideas of different people. But I would suggest that a good way to expand the chest would be to try wearing a larger heart in it. If it did not affect the chest it might do good other ways.

There has been a series of dances in this section this winter and it has raised up the risibles of some people at Cassa aga. Not satisfied with talking, a number of books have been put out among the young people, entitled, "From the Ball Room to Hell." I would like to know if this applies to the minister or the young people. I have not seen any young people emigrating yet, but that may be because a number of them consider the book unfit for perusal; fit only for preachers and disreputable people.

Doubtless some young people have been led astray while attending dances, but they have also been led astray while attending prayer-meetings and church. Certainly the majority of them have never thought of the things suggested in this book until it was put into their heads by an over-zealous preacher. I would suggest to him that before he attempts to reform the average young person, he should make an effort to reform the preachers. As an index of the necessity of reform in their cases, I would refer him to the little 25c pamphlet, "Crimes of Preachers." But I want to notify him that the elder who raised a child by his own daughter, only about 20 miles from here, is not listed in the present edition. However, this will be overcome by a number of similar instances not so near home.

§ § §

Next time I will have something to say about Camp. I have heard a number of my brothers and sisters talking the past few days, and so I know that camp arrangements will soon be begun.

A GREENBACKER.

Job in the Light of the New Thought.

"You are not sick, Job," said one of his friends, "You only think you are."

"Only think I am!"

"Yes, it is merely a delusion."

"Well, all I have got to say is that I would rather be sick than to have this delusion."

Then he went to examining a place where a new boil had just started.

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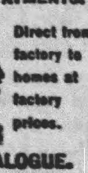
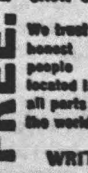
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WRITE FOR FREE CATALOGUE. CENTURY MFG CO. DEPT 524, East St. Louis, Ill.

A CRITICISM ON FREE MORAL AGENCY.

To the Editor of THE SUNFLOWER:—
I have read many articles on "Is man a Free Moral Agent" and if you will allow me a little space I would like to criticize some of them.

First of all I would like the ones I criticize not to be offended, (as I do it from a liberal standpoint, and I realize that one cannot criticize better than to be personal,) and as each of us do as we think is best, (under the circumstances) we should all be charitable.

The dictionary tells us the meaning of free is to be unrestrained, not enslaved, at liberty, etc. Free agency, "acting freely." Now if we interpret this meaning to be as the words express, it is a physical impossibility to be free. There is not a man, woman or child who is not held back in some way by circumstances and environments. There never was a man born who did not desire things and conditions that it was impossible for him to have. Let some of those who believe in free moral agency show where this is wrong.

I noticed that J. P. Cooke asserts that it is demonstrable that by will, men do actually antagonize and overcome their vital inheritance. To me this seems as ridiculous as it can be. Why has not Mr. Cooke overcome some of his, if it is possible? and if he thinks he has somewhat, why in the world has he not done more than he has done thus far? If he is free, why all this talk. He can accumulate a million dollars at once, if he desires, according to his philosophy. Less than six months ago, fourteen men committed suicide within a mile of Mr. Carnegie's new home in New York City because they preferred it to starvation. Why does not Mr. Cooke brace up and help some of these poor fellows out if he is free to do so?

It is plain to see that one who argues that man is a free moral agent, has made but very little study of human nature. How ridiculous it would be for one to go into a state prison and find a hundred prisoners with low forehead and often degenerate head, and say to each one, "you can be a great musician if you only want to and use your will power." Just stop and think of such nonsense! Men who cannot tell one tune from another, that they could become champion pianists. You know as well as any one else does, that a man without brains or will cannot use them.

You never saw a mechanic who was of any use as such, without a good head for it, and you never found a musician, without talent for music. The person who has the talent did not create it, it was given him. Suppose you were to ask a fine musician whether he would choose a piano for a present, or a keg of beer, which would they choose? You know as well as any one that the preponderance of force, the love of music would cause them to choose the piano. You might say to a compass, you may point to the north if you wish, it would choose to point that way, same as the musician would prefer the music to the beer, but both act as they are organized to act. If there was some other force present to change the order of things it would be different, but there is always a cause outside of one's self.

Two children are born of the same parents under bad conditions; one rises high and the other falls lower; why? because one has been born with ambition and the other one has not, and any astrologer, palmist, medium, phrenologist or any good reader of human nature would be able to tell at a glance that one had more will, ambition and push than the other and would know that he would overcome conditions that the other would not. He would not be free to stay in a low condition, neither would the other be free to advance. If both were free, they would as surely travel together as two beans would grow in the same ground. This idea that man was created free and equal, is something most foolish; men were created or evolved as unequal as they can be, and as free as the mountain is to stay where it is.

Mr. Cooke says that a great deal of avoidable depravity may be obviated by our early recognition of truth. Well! why don't Mr. Cooke recognize the truth, and why has he not done so sooner? He is free to learn, use his will, and I suppose he thinks he is doing it; but stop and think how foolish it looks to one of us for him to have to wait and develop, or evolve, or in fact, how he has to obey nature's laws as well as any one else. If Mr. Cooke or any of the "Free Willers" could do different and

would not at once then I have a mighty poor opinion of them, to see his own troubled state of mind, and the various annoyances which will come to each and every one, when he must admit that they will have them.

There is no question but that every human being wills to do certain things and they do them or accomplish certain things as a result of will; but *causes over which they have no control, cause them to will as they do.* One could will differently, if he wanted to do so, but the preponderance of circumstances causes him to desire as he does.

How foolish it is to see a person sick, when they say that they can choose to be well and be well. Why are they sick? If Mr. Cooke wants anything he has not, why don't he have it at once if he is free? and if he does not want anything more, why not? One who is free, and not enslaved by circumstances, environments, or by his fellow man, could stop the war in South Africa at once.

Will Mr. Cooke or some other "Free Moral Agent," give a demonstration of a choice, uninfluenced by any outside force?

FREDRICK WHITE.

LIFE IN THE CELESTIAL REALMS.

Out from the depths of idealism we drift into the realms of realism. We catch glimpses of the true measure of life, its uses and the infinities pertaining thereto.

Should you care to journey with us, unto you, too, may be revealed rare vistas of the unknown greatness of life. Unto your awakened senses will be given fruits, the vintage of which far excels your wildest imagery (this is but symbolic of the exhilaration of spirit, yours to experience while drifting with us on this journey of the soul to the far away land of the blest.) You, oh mortals, are indeed blessed who have the power to awake in this clairvoyant state to the realities of the spiritual life.

Picture upon picture come and go, as on and on we rove, seeking to explore those scenes which shall best meet your power of comprehension and fit you for the work, yours to accomplish.

It makes vast difference in our plans, and the route we take, who it is accompanying us.

If perchance your work be among the lowly and vicious, then must we show you those whose earthly career was spent in like manner, and too, must we pause long enough in our journey to show to you fully how the good is slowly but surely brought and melted out with generous hand to even these the lowest of thine kindred, for all howe'er low are still of the one Father, whose realms are the undivided whole of the universe.

These lessons of the ministry of love by the angel hosts to those less fortunate has been rehearsed many times, until all humanity should comprehend how this work is carried on, and too in thunder tones has the lessons been given, warning all to turn aside from the paths of vice and wickedness of whatever brand or kind, while yet 'tis time to escape the direful results of wrong doing.

We so much desire to strew your path with flowers of love and every blessing, that we cannot resist the impulse to give you timely warning of impending dangers, and words of counseling as to best plans of procedure in order to work the most good to yourselves and others. Years are but days to us of the higher life and no time is too precious to be spent in easing your earth life of a single pang, or add to the joys of your spiritual awakening in the higher life.

Work there is for all to do both in this of the spiritual phase and for you on the mortal plane. Not manual labor alone, nor yet that of the intellectual sort for you may go on for a life time accumulating knowledge of things in the earth life and still be mental dwarfs when the grand transition comes. For if ye know not of the Master's work and do these things, ye know not of life and the fruitage thereof. Even as the fond mother careth for her young, even so must ye give of thy loving bounty plentifully, if ye would garner ripe fruit from the tree of wisdom.

Harken ye unto my words for the time cometh when thou wilt deeply regret thy lack of love, if ye do not these things; for thou wilt perceive thy own unworthiness and despise thyself accordingly.

Many like words of warning could I heap upon thee, but I trust these words will not fall upon deaf ears, and faculties that perceive not the truth thereof.

To those who have spent their earth lives worthily or even with mediocrity, will the advent into the spiritual life be pleasant and even joyous.

The welcoming band of kindred dear, do all in their power to accustom the newly awakened one to his surroundings and lighten his hours with loving ministry.

In many cases his own abode has been prepared, and if not he finds loving welcome in the homes of dear ones gone before him to the brighter life, and when the time comes in which he desires new scenes and wider knowledge of life before him, he is kindly guided as his wishes lead.

Fear, oh mortal man, should be banished. It degrades you. There is naught to fear in this brighter life and you should never be with you. Earth life will be like unto heaven if you use it as you should. Sickness and many ills now so common among mortals, is only the result of ignorance of the power of your own spirit over your physical, and ignorance of the creative forces at your command to repair the wear and tear of the material life.

The chemical analysis of the visible forces around you will yet be the school whereby man shall learn to control his physical relations to the material plane, until such time as earth experiences are perfected and the soul shall long to go out into the broader light, then shall the transition be as a restful slumber and the horrors of suffering be unknown.

These are the possibilities before you, and all should strive to gain mastery over self and rise above the feebleness now so common among men.

These higher possibilities of the material life can only be wrought through consistent living, coupled with the spiritual faculties predominating. Many generations will come and fade away ere all shall attain this higher unfoldment, but it is the duty of all to so conform their lives that daily new impetus will be given to all thought tending towards this betterment of humanity.

Do not feel it to be a vain struggle even though you do not perceive the advancement made. Nothing however small, is lost and in the aggregate, who shall weigh the atom, of which the whole is composed, yet each fills his niche and is a part of the whole.

We may now journey on beyond the homes of those who compose the greater part of the human family, until we reach the dwelling place of those whose early experiences have passed away and their garments made radiant with the light of much work for humanity well and acceptably done.

Dazzling beautiful, yet human, in all graces and attributes exalted, whereby they are known and recognized as at oneness with all humanity. You question, Have these finished their work? Nay, not so, there are those yet beyond who give of their greater knowledge unto these who craveth the greater blessings, meantime fitting themselves for them, by teaching all those who are seeking to climb to the heights they have already attained.

There are many phases of these exalted experiences; there are many styles of giving of this knowledge as there are many kinds of mentality, requiring different comparison and analysis, to make all clear and comprehensive.

Of the joys and pastimes of these exalted ones we know not, having not yet tasted, but no doubts assail us, and we all press on, with added zeal as each step reveals new beauties in these realms of exalted bliss.

MRS. F. A. PROSSER.

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The Hydesville Cottage, where the Fox Girls lived when the rappings first came is also of especial interest.

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—OF—

The Spiritualist Training School.

THE SIXTH ANNUAL SESSION WILL BE HELD ON

The Cassadaga Camp Grounds

—AT—
Bily Dale, N. Y.

OPENING MAY 13, CLOSING JULY 10, 1902.

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Announcement

—Extraordinary—

The Management of this School is now connected with the

Morris Pratt Institute

a College located at Whitewater, Wis. and which opens a THIRTY-SIX WEEKS COURSE of Study, September 2, 1902. There all the branches mentioned within, and others, are taught.

A two years course in this College, it is estimated, will fit any naturally endowed person for platform work.

The Management will try to secure platform work for all worthy and efficient persons who graduate at this Institute.

For further particulars send for our annual announcement, to be ready in July, 1902.

EXPENSES.

Tuition for the term of eight weeks \$6.50. For any part of term, where whole term can not be taken, per week 1.00. Board and Lodging on the Grounds, per week, \$3.00 to \$4.00. Cottages or Rooms for self-boarded at small expense. Cost of Books, from \$1.50 to \$4.00. Books can be had on the grounds.

OBJECT OF THE SCHOOL.

To train its Students for Thinking, Writing, Public Speaking and Mediumship.

For further information address the Secretary or Treasurer as above.

Influence of Food.

By John F. Morgan.

Racial and personal virtues and vices are indicated by our diet. Man is what he eats as can be proven by investigation of the human (animal) being and his ancestors before him. The diet question may solve and cure the criminal by making another man of him.

We are beginning to awaken to the tremendous importance of our food as relating to health, happiness and morals and its influence in our development morally, mentally and temperamentally. In the past it has been only considered on its physical effect of the human body but now it is being considered in its greater importance — its sociological influence.

I could expatiate at length upon the advantage of a vegetarian diet but I will refer my readers to the February 1st issue of this journal for several most able articles upon the question "The Revolution in Diet," and others.

I think the time is near when each individual will study the diet question and confine himself to the consumption of such foods as are most suitable to his occupation and temperament, as man evolves and becomes normal in his appetite and the brain faculties become more active, better developed and polarized and lives nearer to nature. There should be more individuality in our diet. Physique, temperament and mentality should be considered in the feeding of a human being. More food experts, more food of less stimulating effects are needed. If criminals were fed on bread and water, simple foods that sustain without stimulating and exciting, before being pardoned and turned loose again, in many cases the result would be more beneficial and less expensive to the state.

"We should preserve and treat our food as we would our bodies since in time food will be our bodies — the fate of nations depends upon how they are fed."

Pain is the prayer of a nerve for more healthy blood. Keep as near as you can to the first source of supply — grains, fruits and nuts. An hour of exercise is a pound of food; haste in the preparation is the ruin of stews.

Bismarck says, "In building up an army begin at the stomach."

Health is a certain stock of physical vitality given to any person which can be increased or diminished according as a person lives.

Every atom of food taken in excess of satisfying hunger, is just so much pure poison.

Cicero says, "If we will always follow nature as our leader we will never go wrong."

Health is harmony, the missions of sun, air and water, the divine alchemists of nature.

That the blood and excretions are affected by the different forms of food has long been admitted. All food must be regarded either as a tissue builder or force and heat producer.

PROLONG LIFE.

Prof. Loeb, of the University of Chicago, has reaffirmed two discoveries which many of his fellow men regard as epoch-making, one is that several processes of life are due not to heat furnished by the food eaten, but to the electric force generated by the contact of electrically positive and negative food atoms.

Edison and Prof. Virchow confirm Prof. Loeb's discovery "That which is capable of correcting the process of death in the single cell may be equally effective in a system of cells such as compose the human body."

THE ART OF ECONOMIC NUTRITION.

The body may be likened to an electric power plant — a mind power plant. The body being the engine, the stomach the furnace.

ELECTRIC PLANT.	MIND PLANT.
Fuel.	Food.
Selection of fuel as to steam making.	Selection of food for nutritive value.
Success evidenced by profit.	Success evidenced by happiness.
Combustion in the furnace.	Digestion in the stomach.
Steam.	Blood.

SPIRITUAL CEREBRATION.

The brain is a dynamo which accumulates during sleep and uses it up during the waking hours. The brain must first turn food into tissue and then derive its own nourishment from the tissue.

DAME NATURE'S LABORATORY

in the human stomach uses no guess work. It is scientific, simple and accurate and no amount of argument will

change her plans. Nourishment should be furnished her by means of easily digested food, capable of sustaining and maintaining the needed every day strength.

DOCTOR TASTE TRUE LIVING

is nature's food chemist whose demands and directions if followed for a week will pay the student of epicureanism. Nature has provided an automatic food filter which will prevent the introduction of any harmful substance into the stomach. Taste is an evidence of nutrition. The first dozen bites of any meal determine its digestibility; devote thirty minutes to masticating, sit up straight, breathe deep, think pure thoughts, (see "Science of Eating" published in SUNFLOWER), then you arouse a gentle continuous flow of gastric juices that permeate and transform every atom of nourishment.

FERMENTATION.

The elimination from diet of all yeast containing and fermenting foods, which are the great acid-making elements of ordinary diet, also salt, whole wheat (bread, without salt, succulent vegetables, fruits and cereals cooked in water is a good diet). We should refrain from taking into the stomach any liquid or solid which may contain free acid, or is likely to generate acid through the agency of ferment-causing microbes. Prof. Dana, of New York, has suggested that degeneration of the spinal cord and other portions of the central nervous system may be the result of the present presence in blood of an excessive amount of toxic substance which has been generated in the alimentary canal by vicious fermentation.

Cane sugar is much safer for use than grape sugar, because it permits nature to do her own chemical work which is an essential point in normal nutrition. Pure cane sugar in the form of rock candy and nature's glucose as found in dates, figs and honey, are the only forms of saccharine food which can be safely approved, but there is more danger of too much being taken than too little. Under any circumstances sugar and syrup should not be eaten with cereals.

We should use those things for food and drink that nature designed we should. Just to the extent that we use man's digestion destroying modifications of nature's true foods and drinks do we interfere with our health and well being.

Dried pitted cherries are, when well and properly cooked free from acid. The bitter orange marmalade owing to its bitter principle excites the secretion of the gastric juice when used as a relish with food. A fine variety of jams, marmalades and jellies are prepared in California which contain but the fruit and pure sugar.

In using fruit I select the sweetest varieties. Harm is often produced by the improper combinations of foods. Never use more than three at the same time.

Eggs should be eaten raw to get their highest nourishing power. Heat coagulates and hardens them. The yolk contains about 30 per cent of fat and is also rich in sulphur and should always be fresh.

COOKING SPINACH.

Put a little coconut butter in a pan and when it is hot put in the spinach out of which squeeze the water and let the spinach cook in its own juice. In this way the iron is not thrown away as is the case when the vegetable is boiled in water. In boiling cereals let them absorb all the water they can. Some (wheat) soak for 12 hours before boiling. Cranberries let boil till soft and break and strain through a colander and add sugar. Cocoa is less rich than chocolate and must be regarded as a food rather than a stimulant and when used with milk is highly nourishing. For a long run on a wheel of cake of sweet chocolate are easily digested and sustaining food.

GLUTEN CURE.

We have many other cures, why not try gluten which is contained in the imported alphabet noodles, macaroni, vermicelli and spaghetti paste. "Leguna" is a combination with other grains and legumin which the Italians use largely since it is a bone, flesh and fat maker.

REST AFTER EATING.

One needs rest, repose, for digestion but he also needs consciousness. The French are a very healthy nation; dyspepsia is practically unknown among those who live in the typical French manner. They eat little and they eat slowly; when the meal is finished they sit and talk for a while longer; they do not draw away the blood from the stomach by working after eating, either with brain or muscle.

LETTER FROM LAKE HELEN.

Items of Interest Tersely Told.

The eighth session of this prosperous Association closed Sunday, March 16th. The day was warm and sunny.

The largest audience of the season was in attendance, and listened with close attention to the eloquent and appropriate addresses by J. Clegg Wright, Carrie Twing and W. F. Peck followed by the accurate spirit delineations of the platform test medium, Mr. Altemus.

The Session has been more largely attended than has been any previous one.

The financial condition is very satisfactory. All expenses of the meeting have been paid and a considerable portion of the debt has been liquidated.

The Auditorium has been supplied with memorial windows in place of the cloth curtains — the gifts of Dr. and Mrs. Hilligoss and Mr. and Mrs. Scott Hodgkin.

Money has been mostly raised to pay for a floor in the Auditorium.

Frank Bond expects to construct a water plant before next winter so that running water can be supplied to the cottages and Hotels.

An artesian well will be bored and a reservoir placed on the hill near the Woodworth Cottage thus furnishing pressure water, which can be used in extinguishing fires.

New lots have been leased and a number of new cottages will be built the coming fall, among which are probably those of Dr. Hilligoss, Geo. Nickerson, Mrs. J. De Betholomew, the trumpet medium, Mrs. E. G. Keck, Chas. Coolidge and D. Sherman.

J. Clegg Wright has ceiled his cottage, and with his wife who is delighted with the location, is specially happy in their winter home, finding the climate very conducive to the restoration of his health.

The spiritual work done here this season has been of a very high order and lasting good has been accomplished.

People from Lake Helen, De Land, Orange City, New Smyrna and Daytona have attended and gone away with the impression that the moral and spiritual influence of the doctrines taught and of the messages received from the spirits are uplifting and extremely comforting. People all around this region are coming to think that the Spiritualists are really a good people, and that they are living a good, moral and intellectual life, notwithstanding the slander of prejudice and ignorant minds.

The annual business meeting was held on Saturday March 15, and resulted in the election of E. W. Bond, President, Mrs. J. D. Palmer, Corresponding Sec, Dr. Hilligoss, Vice president, H. S. Twing, Clerk and Treasurer, W. F. Peck, A. A. Butter, Frank E. Bond, Trustees.

W. F. Peck and Carrie Twing are engaged as speakers for another year.

"The Ladies' auxiliary," Carrie Twing, President, Eliza Philbrook, Secretary, Mrs. I. D. White, Treasurer, have raised and paid to the association two hundred dollars and have some thirty-five dollars, in goods and money, left.

This amount has been raised by card parties, sociables, dances, and benefit seances kindly given by Mrs. Twing, Mrs. Stiles, Mr. Bartholomew, Mrs. Grenamy and Mr. Altemus, and by sales of articles from the Bazaar, together with gifts of goods or money by Mrs. Myron and Mrs. Sully and others.

New Stock has been taken as follows: Judge Underhill, \$100, Mrs. Fixen, \$50, Mr. and Mrs. Sherman, \$10, Mrs. Whitaker, \$10, Mrs. Butter, \$10, Mrs. Jennings, \$10, Mrs. Fogle, \$10, Mrs. Hilligoss, \$10, Mr. Alger, \$10, Mrs. Bishop, \$10.

J. D. Palmer is building a kitchen on the south side of his cottage.

E. F. Bond has finished a pretty cottage of three rooms fronting the auditorium, and bounded it on three sides by an ample piazza.

Mrs. J. Rhodes Buchanan has bought the Smith cottage and intends to make this place her home.

G. W. Webster and his son, the Doctor, are completing the addition to Hotel Webster. This fine Hotel will have double capacity and can entertain nearly fifty people another year.

There is every prospect for a greatly increased attendance next season.

The West and Northwest will have fine delegations and New England and New York will contribute many tourists who will come down on my ocean excursions from New York City in the early fall and winter.

H. A. BUDINGTON.

Write for Sample Copy of The Sunflower.

JIM;

—OR—

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PSYCHE Aids Development of Mediumship.



This is what PSYCHE has Done for Others. Why can it not do the same for You? Read what People say.

Mrs. Stewart, 4316 Champlain Street, Chicago, purchased one Thursday afternoon; between that time and Sunday, several members of the family had good results from its use, and a daughter, 13 years of age, not mentioning names, drew out pictures by its aid; she has developed automatic writing, is progressing finely and will doubtless unfold into a first class medium.

Harry Dalton, 5655 State Street, Chicago, said, after having Psyche one week: "I would not take \$25 for my Cabinet if I could not get another."

"Psyche arrived ten days ago. It has helped me wonderfully in development. I more than appreciate the instrument and its aid."—Chas. J. Britz, Jacksonville, Fla.

"The little cabinet arrived and gives complete satisfaction."—Carrie Swenson, publisher "Scandinavian Spiritualist," Minneapolis, Minn.

"Psyche arrived two weeks ago and to say I was pleased does not express my appreciation. My boy, twelve years old, is developing most all the physical phenomena of Spiritualism with it. Independent writing came first sitting. We now get rapping, ringing of bells, trumpet speaking, moving of bodies without contact, etc. He has also developed Clairvoyance and Clairaudience."—M. Y. Thompson, Arkadelphia, Ark.

"We have one of your Psyches which we purchased in December. In about two weeks our little daughter developed as a musical medium by the use of it. She played as ordinarily children do, but now plays very difficult music and composes new pieces (entirely new) and words also, sings Spanish and plays the accompaniment to it.

There is not money enough on this globe to buy the gift she has received if it were transferable."—Mrs. Annie Godley, Chicago, Ill.

"I thought I must write and tell you of the success I have had since I received your Cabinet, Psyche, a short time ago. The first evening I used it I got a beautiful message and name of a dear relative who was lost at sea a number of years ago. I received this through automatic writing. I have tried for independent writing once. The slate was moved very rapidly but no writing. I would be pleased to recommend the Cabinet to anyone who wishes to test it."—Erastus C. Smith, Nashua, N. H.

"I take great pleasure in recommending your Developing Cabinet. I feel it has been a great help to me. I did not take my slate out of it for two months; then the pencil was moved about inside of the slates with such force as to be plainly heard. I am now getting independent slate writing right along. You are at liberty to use this as suits you best."—Mrs. F. A. Nelson, Minneapolis, Minn.

DIRECTIONS FOR USE.

The Cabinet can be placed on a table or held in the lap as most convenient. One or more people can sit with it as desired.

TO GET THE BEST RESULTS: Sit at a regular specified time twice or three times a week, from one half to one hour at a time.

FOR SPELLING MESSAGES: Place the pointer in the Cabinet with the finger pointing toward the Alphabet; rest tip of the fingers of the right hand lightly on the body of the pointer and place the left hand inside the Cabinet. After a few trials the pointer will move and spell out messages and names by pointing to the letters.

FOR TABLE TIPPING: Place the two V-shaped rests under the Cabinet in the slots prepared for them, and rest the hands lightly on top; soon it will commence to vibrate and rock from side to side, and by using the signals OVER TIP for NO, TWO TIPS for DOUBTFUL or DON'T KNOW, and THREE for YES, communication is established.

FOR AUTOMATIC WRITING: Place slate or paper on top of the Cabinet, take pencil and sit prepared to write; if you are sensitive, the hand will begin to tremble and vibrate more and more rapidly, finally moving across the paper in an irregular way. Continue, and letters will be formed spelling names and messages.

FOR INDEPENDENT WRITING: Take a v-wooden frame school slate and scrape pencil dust over the face of it; break off a small piece of pencil and put it on the slate, after which place inside and against the top of the Cabinet, holding it with the right hand flat on the under side of the slate; throw a piece of black screen over the Cabinet to enclose it and lay the left hand on top of the Cabinet. The slate will be moved, marks appear dimly in the pencil dust and finally writing. This development requires great patience and perseverance, but is the most desirable of all psychic phases.

FOR CLAIRVOYANCE, CLAIRAUDIENCE, TRANCE, IMPRESSIONAL, INSPIRATIONAL, and other developments of a similar character, sit in "twilight" light, cover the cabinet with the screen and centralize your mind (quietude being one of the essentials); rest your hands lightly upon the Cabinet until the desired result is attained.

The Cabinet in each case acts as a storage house for the magnetic energy and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena.

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\$1.50.

For \$2 we will include "The Nemesis of Chautauqua Lake."

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PSYCHE, THE SUNFLOWER One Year, MEDIUMSHIP, (Bach.) GUIDE TO SPIRITUALISM, (Walrond.) "Forty Years Intercourse With the Denizens of the Spirit Spheres." "Leaflets of Thought Gathered From the Tree of Life."

\$2.00.

For \$2.50 we will include "The Nemesis of Chautauqua Lake."



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APRIL 1, 1902.

EASTER.

Again we have passed through the
feast of Easter and the church choirs
have sung "Gloria" and "He is Risen,"
entirely ignorant of the fact that they
were not engaged in the celebration of a
strictly Christian memorial or commem-
orating an event in the history of the
Christian religion.

Like most of the "holy days," such as
Christmas, The New Year's day, Har-
vest Home, and others, Easter is a legacy
of so-called heathenism; passed down to
us from ages immemorial, when the sun
and the seasons were the objects of wor-
ship under symbolized forms.

Easter, under the present system, is a
moveable festival, in which it differs
from the other set days. It occurs on
the first Sunday after the first full moon
after the twenty-first day of March. If
this falls on Sunday, it is the Sunday
following, which makes it a week late,
as is the case this year. The first full
moon after the twenty-first was Sunday
the twenty-third. Thus Easter fell on
Sunday, March 30th.

The Jews celebrated the feast under the
title of the Paschal, or Pass-over. The
day before was a day of preparation.
The Paschal Lamb was dressed, the
preparations made for the feast and the
day was devoted entirely to it.

"Heathen" nations celebrated the day
in honor of the goddess Eastre, or Hesta,
who typified the reviving verdure, and
was symbolized by the egg, which was
considered by the ancient world as the
most complete type of hidden life. It
contained all the elements of life, and all
that was necessary at any time was to
place the egg in proper conditions of
temperature and the bird would emanate
from it.

It is thus easy to trace the ideas of
Easter, with its colored eggs. Feasting
was a part of every oriental and heathen
holiday that lived to receive any special
attention. Fast days they had enough
of without appointing any special ones
to hand down to following generations.
As they went to the forests where life
continued for years, losing its verdure in
the fall and regaining it in the spring, so
they typified the emblems of life. We use
palms even to the present day.

What could be of more use to the
nations who lived a roving life than the
palm? It was almost always in bloom
or fruit, and like our orange and lemon
trees, in the South and on the Pacific
Coast, it sometimes carried the fruit in
all stages of development. If it had not,
the tree itself yielded much that would
sustain life. One kind had a pith which
when cut out, dried and baked made a
fair imitation of bread, while its fruit,
nuts, dates and the leaves, furnished the
natives with much that they required.
What wonder that the people of today,
those *re-ligeo* (to bind backward) people,
insist that palms are still to be continued
as a decoration. What wonder that
"Palm" Sunday is made almost, if not
quite as much a day of veneration as
Easter? Where palms can not be main-
tained, any evergreen, preferably cedar,
is made to take its place and the writer
can remember with what veneration his
Catholic playmates cared for the sprig of
cedar that the priest had blessed on Palm
Sunday, the week before Easter.

In the New Testament the palm is a

symbol of the redeemed in heaven. It was
also a symbol of prosperity and pleasure.

An interesting story is told in con-
nection with the palms that are furnished
to the Church of St. Peter, at Rome: In
removing the obelisk, it was essential
that perfect silence be maintained while
the work was being done so that the
orders of the superintendents could be
plainly heard and death was to be the
lot of any spectator who broke the si-
lence. Slowly the immense weight raised
when suddenly the ropes began to slip, and
the friction caused them to smoke and
char. The spectators looked on in hor-
ror when, like the note of a clarion,
rang out the voice of a Genoese sailor:
"Wet the ropes." The order was im-
mediately obeyed and the obelisk soon
rested in its place. The offender was
arrested and taken before Sextus V. who
forgave him the offense and asked him
to name his reward. "Nothing for my-
self" was the reply, "but for my country-
men, the Genoese, where the supreme
palm grows, I ask that they be allowed
to furnish the palms for the solemn pro-
cessions." Since that day the little vil-
lage of San Remo, (near Genoa) the
home of the sailor, has enjoyed the
honor of furnishing the palms for the
solemn processions at St. Peter's.

Holy Saturday was also a wonderful
day. It is the day of preparation or
waiting in suspense, in the Catholic
church. It is devoted to religious duties
and on this day the candles that are to
be used in sacrificial and all special
occasions, are blessed.

About thirty years ago there was a
great excitement among the more enthu-
siastic followers of Catholicism and the
writer's grandmother, a quite devoted
Catholic, was earnest in her belief that
a period of three days of darkness was
to come. He can remember how it was
stated that "Nothing would burn but
blessed candles." Among his most
cherished treasures at that time (he was
then a boy too young to reason on such
matters) were a few little pieces of
"blessed candle" that had been blessed by
the priest on Holy Saturday and he was
certain that he would not have to exist
in complete darkness those three days.
The community in which he lived was
made up mostly of Germans, Bohemians
and French Canadians, and they believed
implicitly in these things. If priests did
not encourage them in their belief, they
did nothing to discourage the idea. They
certainly sold all of the "blessed candles"
they could. These candles were colored,
square and twisted, and were wrapped
around an arrangement like the boys
now wind fishlines on. They were the
same kind as are burned on funeral
occasions.

As the blessed candles would dispell
the darkness, and the palms and eggs
were indicative of revived life with the
heathen nations, so today we find our
churches, many of them at least, with
the windows darkened, and subdued
lights casting their flickering shadows
among the palms and flowers, while soft
music, emblematical of the springing
into life of the numerous insects, animals,
and the general activities of springtime,
fills the spacious auditorium. This is
made more impressive in Catholic and
Episcopal churches than the more modern
ones.

Easter Lillies are not an ancient mat-
ter. They were introduced into service
in this country not over fifty or sixty
years ago. But their beauty, purity
and fragrance soon made them valuable
accessories to the older symbols. They
might, however, be held to have an
ancient connection with the white crocus
of the Orient, which was the first flower
to blossom in the spring.

Colored eggs have been a part of
Easter for ages. Our first authentic
records of them come from the Romans.
They were great feasters. Fast days
they eschewed; but they were enthusias-
tic in their celebration of all feast days.
Especially was this the case when it
referred to the worship of a god or god-
dess as is evidenced in the feasts of Hesta,
Ceres and Bacchus. With them Bacchus
ruled over the feast we know as "The
Harvest Home," the gathering of the
harvests, where Bacchus gave his blood
to drink and Ceres gave her flesh to eat,
while Hesta ruled over the dawning life,
and was symbolized in the egg.

It was supposed by many ancient peo-
ple that to eat the flesh of anything that
was particularly gifted in any way was
to transfer to the eater some of the
qualifications of the thing eaten. Doubt-
less cannibalism found its adherents in
this idea. Even among some of our Indian
tribes, who were never rated as cannibals,
the custom prevailed of eating the heart
of enemies who had been particularly
prominent and brave in the battle in
which they were slain.

Bible characters carry out this line

Solomon was gifted with such wondrous
love that he sustained one thousand
wives and concubines and we are told that
he ate the "strength of an ox daily."
Sampson allowed his hair to grow long,
typical of the rays of the sun, thus giving
him strength, and many more instances
might be mentioned.

To carry out this line the ancients
used as many eggs as they could; and es-
pecially on these feast days that were
sacred to the goddess of life, they used
them and colored them to still further
add to their sacred nature.

Red symbolized light, therefore life.
Purple was the tribute to royalty, there-
fore especially acceptable to the gods;
green gave the revivifying power of
nature, while the golden colored eggs
showed not only life but wealth, gifts,
and testified to the material worth of
the donor.

Legends, traced back with more or
less accuracy, to the Egyptians, tell us
that eggs were a part of the sacrifice to
their gods, while myrrh, spices, rose
leaves, and other sweet scented offerings,
together with religious services made the
day especially attractive.

Few of us have forgotten the old
nursery jingle:

"Hot Cross Buns!

Hot Cross Buns!

One a penny, two a penny,

Hot Cross Buns!"

but few know what they are.

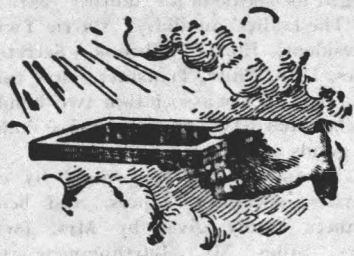
In olden times they baked a sacrificial
cake. The Cross was the symbol of life.
(See Phallic Worship.) The Jews, Egyp-
tians, Greeks, Romans, Hindoos and
even the ancient Babylonians celebrated
the baking of the sacrificial cake. The
Hindoo god Ganeska is frequently rep-
resented holding in her four hands a
small dish filled with little cakes which
she is supposed to eat.

In ordinary life it was supposed that
to eat one of these cakes was to bring
peace and to break and eat one together,
was to ensure a continual peace and
friendship between the parties to the
eating.

"Between us two, good-will shall be.
Half for you and half for me."

The cross was the symbol of life and
also facilitated breaking the cake. There-
fore we have Hot Cross Buns, baked on
Good Friday, a part of an oriental sys-
tem, carried out with great pleasure by
the ancients and handed down to present
generations. Stringing them on a string
and hanging them at the entrance of a
house was supposed to be a sure pro-
tection against witches and evil spirits.

Thus we see that ancient superstition
and present day custom are closely re-
lated in the customs of Eastertide. If it
was allowable, much more could be
given, dating back into the phallic wor-
ship, but it is of such a nature that it
would not be allowed to be published in
a paper of this kind. But light is slowly
but surely being thrown upon it, and
soon the people will understand.



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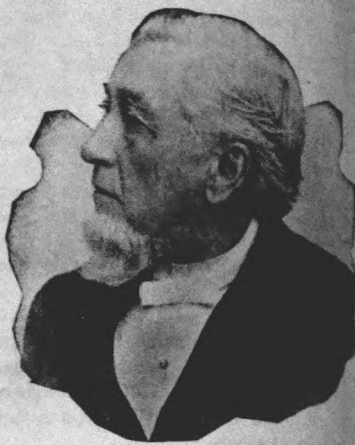
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LIGHT FROM EVERYWHERE.

NEWS FROM THE N. S. A.

Dear Mr. Editor, and all friends of your valued journal, to true and tried Spiritualists who love our noble cause: Our words are to you all, but friends we wish to offer our sincere thanks to the editor for all kindness and courtesy extended to this Association. We desire right here to tell you all, that the N. S. A. has been kept busy this year in spending money for the defense of various wills, that have bequests for some good work of Spiritualism in them. One will in Kansas has been disallowed, because a bigoted jury decided the man who would leave anything to Spiritualism or Liberalism, is of unsound mind. Another will case in Indiana is now on, and the N. S. A. has its attorneys there, trusting that the will may be allowed to be executed as it is, but as it has many opponents, the issue is doubtful. One will in Philadelphia was disproved, because judge and jury agreed that anyone believing in Spiritualism is insane. The defense of such wills has been very expensive to the N. S. A., but we feel it has been well spent, because it is necessary to meet and fight these cases for the defense of Spiritualism. A friend of mine—in good health and with splendid business qualifications at the time he made his will, had himself examined by medical experts at the same time, and had the sworn statements of these physicians filed away with his will, that they could be produced, should a contest of his will be undertaken by interested parties, who might resent his leaving anything to Spiritualism.

Now to the Medium's Home: Our readers will remember that two generous men promised to give jointly the sum of fifteen hundred dollars that might be used to rebuild and refit the home as a comfortable dwelling for the needy mediums who would find support there and not in the poor house. The proposition was that the Spiritualists at large should raise another fifteen hundred dollars to get the home open and mediums settled therein, though it is expected that money must be raised all the time, for the inmates must be fed and clothed after what we now raise is exhausted.

Spiritualists at large have been crying out for medium's homes and other liberal institutions, and asking what our cause has to show to the world, of this nature. Now the opportunity is given to Spiritualists on every hand to make their donations that this home—which has no mortgage on it, may be rebuilt, equipped and in every way be made comfortable for mediums who are suffering torments because they are homeless. Unless these Spiritualists now come forward and give what they can to this home, may they forever be still on the needs of Spiritualism and the duty of our people. The two generous men who offer the fifteen hundred, say it must be the Spiritualists at large who are to raise its equal; it is not right for one or two to be expected to pay all the expense and bear all the burdens of a public institution, all should be willing to help as far as they can. It is mooted that the State Association, has a sum towards a Medium's Home. Should the N. S. A. Home be fortunate to get that fund, it will be gladly received, and used for the support of worthy mediums, but as yet we see no sign of receiving such a gift, and if we should, we will still need all your donations for the work of the Home. It will take three thousand dollars to get the Home fully ready and open for its inmates, and all can see that money will still be needed for its support. No one can deny the need of this Home, and the nobility of its object, all can see that their mite is needed and should swell the fund. To allow it to fail would be a mark of utter meanness against Spiritualists that the world might scorn. The last sums printed as received, amounted to \$71.50. We have to report the receipts of \$132.75 since then, viz.: A. W. Courchane, \$1; H. M. Edmiston, \$10; Dunkirk, Ind. society, \$3; Chris Holler, \$5; C. W. Ham, \$10; John Hibbert, \$30; Sarah Marlow, \$2; Dr. Fell, \$1; A. Friend, \$5; Isaac F. Tilden, \$5; Mrs. Ellen F. Brown, 2; J. Lynch, gift from inmate of an Old Man's Home, \$1; Mrs. J. F. Hyde, \$20; Mr. and Mrs. G. W. Kates, \$5; Clark Fairfield, \$3; F. C. Guth, \$1; J. M. Kurlin, \$1; J. W. Kurlin, 50 cents; Eddie and Harrie Kurlin, 50c; J. S. Boyne, 50c; Mr. and Mrs. Wink, \$2; Mrs. Shelby Weiler, \$5; "A Lover of Truth," \$1; E. W. Sprague, \$10. Mrs. Morris sent two nice towels and 25c; Mrs. V. A. Barrett, one sheet, two pillow slips, a book of poems, and the express charges on the same to Read City. Two Columbian half dollars received, have not been counted in this list as we hope to sell

them at a premium. They are the issue of 1892; with them came this sweet little note:

Dear Mrs. Longley:—I have two Columbian half dollars that I have treasured for nine years; take them and use them for the Mediums Home. I paid one dollar a piece for them, perhaps you can sell them for a good price for the cause. With best thoughts, from one who has been comforted.

Many of the letters received bring sweet influences, all are good.

With greetings of love to all.

Cordially Yours,
MARY T. LONGLEY,
N. S. A. Secretary, 600 Pennsylvania Avenue, S. E., Washington, D. C.

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EDWARD CAUGHEY.

My Dear Wife: It gives me very great pleasure to come to you in this manner and to assure you that we are near you at all times and are keeping outside influences away from you and the children. Father David Caughey is with me, also sister Ella Wall, and join me in loving greetings.

LEDA for PAULINE and ANGELINA
LANGLESS.

Two beautiful spirits come to me with their garments wet with water. They tell me they are mother and daughter and they were lost at sea. They say "Tell Alex that they are glad that he has all that was left."

JOHN MARTIN.

Good morning. How bright the world looks this bright spring day. How glad I am to say a word to my dear children and to thank them for the many pleasant hours we have spent together the past winter. Now, my girl, you will render both yourself and us much happier if you will get rid of that idea, "If I were only sure." Poor Mary has a hard time, yet part of it is of her own making. She will not let the sunshine come into her life. We are all with you both in the old home and in the Hollenden. Dr. McDonald and Mr. Wright are with me and all join in love to my girl. Wallace, Mary and Jim, and Annie and George. I am your father, John Martin. Will you please send this message to my daughter, Mrs. Marie Wright, Hollenden Hotel, Cleveland, Ohio.

HANNAH to THOMAS B. DAVIS.

My Dear: You have nobly performed your part in the work and while Peggy is still contrary, it has only made you stronger in the faith. After a while Peggy will see things in a different light and there will be more happiness for both. We are all here and all join in love.

Yours lovingly, Hannah.

THOMAS, ALFA and MARCUS
EDWARDS.

Here are three boys who come to me singing "Down Upon the Farm." They have musical instruments with them and they give the names of Thomas, Alfa and Marcus Edwards. They wish to send their love to their mother at Akron, O.

VERIFICATIONS.

In your issue of March 15th in column conducted by Leda, I noticed a message from my daughter Lena Konrad, same being correct in every particular, and heartily thank Leda, her medium and yourself for same.

Yours for the Truth,
MRS. JOS. KONRAD.

Ashtabula, Ohio.

The message from my sister, Delphine,

affects me exceedingly. Every word is true regarding the past. As for the future it matters not, but it is a great comfort to know that those who have entered into spirit life care for me enough to promise better things, and best of all, will be the meeting with them. I thank you.

JOSEPHINE B. SCOTT,
Maumee, Ohio.

We had the pleasure of receiving a copy of THE SUNFLOWER with a message from my mother and father through the Control Leda, which was correct, and thanking her and all the guides that were instrumental in giving this message.

We remain as ever,
GEO. AND LENA PFALTZGRAFF,
West Park, O.

THE LORD'S PRAYER.

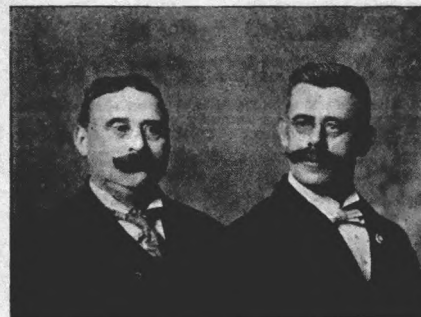
Of all the men, real or mythical, that are famous, Jesus of Nazareth is the least original. There is not an original thing concerning him or among the doctrines taught by him.

His virgin birth was not new, if we may rely upon other traditions quite as veracious as those from which the New Testament was compiled. The cross was a religious symbol ages before the period assigned to him. His claim to be divine was not original nor were his teachings regarding immortality. His best sayings such as the Golden Rule and brotherly love, were all old before he was born. The same may be said of baptism, the eucharist and the laying on of hands.

But what I started out to do here was to show that the Lord's Prayer was borrowed, as I have elsewhere stated without giving the proof, for which I am indebted to Mr. Stewart Ross of London, who in his work, "God and his Book," page 176, gives this translation from the Talmud of the ancient Jewish prayer, the Cadish, by Rev. John Gregorie, a Christian minister:

"Our Father which art in Heaven, be gracious to us, O Lord, our God; hallowed be thy name, and let the remembrance of thee be glorified in Heaven above and in the earth here below. Let thy kingdom reign over us now and forever. The holy men of old said, remit and forgive unto all men whatsoever they have done against us. And lead us not into temptation, but deliver us from the evil thing. For thine is the kingdom, and thou shalt reign in glory forever and for ever more."

By comparing this translation of the Kadish with the prayer credited to Jesus by Matthew and Luke it will be seen that they are too much alike to have emanated from different minds. One or the other is a plagiarism, and as the Kadish is the eldest of the two it is clear enough that Jesus or his biographers plagiarized it.—The Searchlight.



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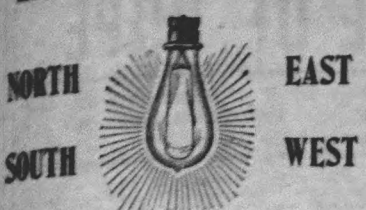
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CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

The Fifty-Fourth Anniversary of Modern Spiritualism, is near at hand, and I am pleased to say it finds our Society on the way to progression. We celebrate the great event, with Rev. D. A. Herrick and Dr. W. O. Knowles as speakers; also Dr. Knowles and Dr. Nellie Mosier as test mediums.

We have had Rev. Herrick and Dr. Knowles with us the past month, and both are grand workers for the cause of Spiritualism. We have had a good audience at every lecture, and the interest in the Children's Lyceum has been beyond expectation.

Our society numbers between sixty and seventy. We have held our socials every week the past month, when we usually hold them every two weeks, as Rev. Herrick and Dr. Knowles very generously offered to assist us, and as it is human nature to be selfish, we accepted and have been very successful, as we have not less than sixty-five at every gathering.

A dark cloud is hovering over the home of one of our members at present, the angel world claimed Mr. W. G. Buss yesterday morning, after suffering with that dread disease, pleuro pneumonia. I trust our brothers and sisters will send out their love and sympathy to his dear companion and family. Although he had not the knowledge of our beautiful philosophy, he has been lenient and liberal in his ideas and entertained the society many times. He was a warm friend of Mr. Herrick and Dr. Knowles, and very hospitably entertained them during their stay with us. We have the pleasure of having Bro. Herrick's wife with us at our anniversary.

Wishing all societies could prosper and be favored with the grand spiritual teachings we have received here the past month, I remain truly yours,

MARY JONES.

The fifty-fourth anniversary of Modern Spiritualism, was celebrated by the Society of Spiritual Unity, Sunday afternoon and evening, by an excellent program. Rev. Marguerite St. Omer Briggs delivered the address of welcome with her usual ability of bringing her hearers into harmony with the occasion.

Mr. L. B. S. Smith, gave his experiences of a visit to Hydesville, and the Fox family, which was very interesting. Mrs. M. E. Jenkins, of Windsor, under control of William Penn, delivered a short address. Mrs. St. Omer Briggs and Mrs. Ferris, gave messages and readings. Solos by Mrs. Farris and Irene Launders and others, as well as the choir singing, were all well executed. The evening services were even more interesting. After singing and an invocation by Mrs. Farris, Miss C. C. Holder read an inspirational poem, on "Religions Old and New," which was well received. Dr. J. W. Briggs seemed quite at home in an address, "How Spiritualism has spread throughout the world."

I am sorry your space will not allow of comments of his address. Mrs. Jenkins gave a short address followed by readings, followed by Mrs. Ferris with tests. Rev. St. Omer Briggs delivered the principal address of the evening with her soul forces seeming to penetrate the inner recesses of the hearts and mind of all present. She speaks with an eloquent and majestic force which holds her listeners spell-bound to the finish, and she is doing a grand work in our City. Solos and recitations were given by Mrs. Jackson, Dr. Briggs, Miss Jackson, Miss Clara Newman and an efficient choir under direction of Dr. Briggs. Never in the history of Spiritualism, in this City, have I seen such successful anniversary, the Hall being filled on both occasions.

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ECHOES FROM ENGLAND.

(Continued From Page 1.)

grown strong enough to resist the tempter. And so we not only desire to instruct our children in the facts, teachings and philosophy of Spiritualism, but help them to grow up sober self-respecting men and women.

The Executive of the B. S. L. U. continue their propaganda meetings in conjunction with their business meeting. The last meetings held were at Accrington, on February 15, 16 and 17. The 16th. was a veritable red letter day for the Cause in this large manufacturing town. I may say there are four societies in it, each possessing a Lyceum. These combined, I engaged the large Town Hall, said to hold 3,000. They held an open session in the morning to which the Spiritualists and public were invited. A large number of friends from surrounding districts flocked to watch the proceedings. The press being also represented. The Hall being too small to accommodate all the Lyceumists, so that the males had to remain seated during the march and calisthenic evolutions. The sight was grand and impressive. Each Lyceum contributed its quota to the success of the program. This session was a fitting prelude to the afternoon and evening meetings when Messrs. S. S. Chiswell, of Liverpool, Jonah Clarke, of Nottingham, and A. Kitson, secretary, delivered stirring addresses. Special hymn sheets were freely distributed. The singing was hearty and soul-felt, lead by an efficient choir, accompanied by a good selection of string and reed instruments. The press gave a three columns report of the day's proceedings.

An indication of the growth and vitality of the Lyceum movement may be gathered from the past year's sales of the Union's goods, as certified by the Auditors. They are as follows: "Lyceum Manuals" 1477 copies; "Outlines of Spiritualism," 151; "Physical exercises," 858; "Spiritual Songsters," 285; "Is the Bible opposed to Spiritualism?" 93; "Reminiscences," by Mr. Alfred Smedley, 792.

I am pleased to be able to report that the Cause of Spiritualism, generally, is making steady progress. The various Unions and Federations are all tending to bind and consolidate our forces for more effective service.

The Yorkshire Union of Spiritualists has outgrown its constitution once more and has lately been in session as a new one of ampliar capacity. It has an auxiliary association of speakers, known as The Speakers Committee. Its objects are, "The promotion, development and improvement of the platform speakers." Up to the present it has done good work. It has the sympathy of every well wisher of the Cause.

Lancaster too, has its "Mediums' Union." Its objects are similar to the above, and is meeting with a fair amount of success.

The Spiritualists National Union continues to win adherents, and is prosecuting its missionary work in the various countries. Efforts are being made to raise a ten thousand shilling fund, for propaganda, and other purposes.

Since writing you last the publication of the *Keystone Sunderland* has been suspended, much to the disappointment of its contributors and subscribers alike. It was a bright and up-to-date monthly, clean and well conducted.

Mr. J. J. Morse, the well known and highly respected editor and publisher of *The Lyceum Banner* and *Spiritual Review* is shortly to leave us, accompanied by Mrs. and Miss Morse, for Australia, to fill a twelve months engagement with the Melbourne Society. Miss Morse has developed fine psychic powers, and probably will exercise them during their tour. They will probably call on the American Spiritualists on their return journey; and no doubt, will be accorded a hearty welcome by their old friends and new.

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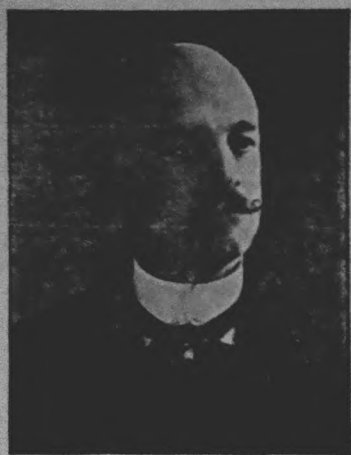
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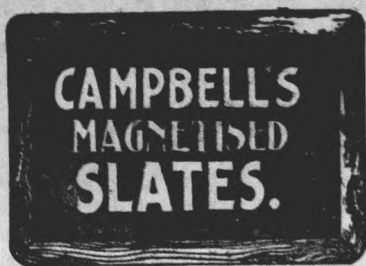
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